THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LV. SAN FRANCISCO, MARCH 16, 1905 Number 11.

TOUT CONNAITRE, C'EST TOUT PARDONNER

Shrouded in the mist of ages is the story of this line,
On its origin the records all are silent—give no sign,
But its message speaks out clearly to all hearts, to yours and mine,
Ever let the saying live:
If you know, you will forgive.

Has some friend seemed false, neglectful? (was it not just seeming so?)
Has another judged you wrongly? (why not let the matter go?)
Do you think some one has blundered? (well, perhaps, but do you know?)
Think of this each day you live:
If you know, you will forgive.

Time is short, the days are passing, petty things are not worth while,
Even if you have been injured, can the outward things defile?
Down below our hidden causes, trust, forget, and wear a smile.
Ever let the echoes live,
If you know, you will forgive.

—British Weekly.

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Lottie McKensie Halvorsen.

When faint and sick beside the way,
When weary and oppressed,
I hear my Savior's loving voice,
"Come unto me and rest.
Come heavy laden, bowed with care,
Troubled and sore distressed,
Come unto me, come unto me,
And I will give you rest."

When summer's scorching noontide sun
Eats fiercely on my head;
When waves of sorrow overwhelm
My soul with sickening dread;
Like healing balm these words I hear
To nerve my heart and hand.
"The shadow of a mighty rock
Am I in weary land."
When all I love on earth are gone
And I am left alone.
When bleeding heart with grief surcharged
Sends to the lips a moan.
These words like sweetest music come,
To still my soul's alarms.
"The eternal God thy refuge is,
His everlasting arms
Are underneath and keeping thee
From everything that harms."
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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. **Thursday, March 16, 1905.**

THE BLIND HYMN WRITER.

Friday of this week will be the 85th anniversary of the birth of Fanny Crosby, the blind hymn writer. Two years ago she stated that she was often asked how long she expected to live; and she said at that time: "This question, of course, I cannot accurately answer, but am willing to stay as long as the good Lord has any work for me to do; and have set the mark at one hundred and three—the age at which my grandmother died—my mother living to be over ninety. My ancestors were Puritans; my family tree is rooted around Plymouth Rock; all my predecessors of lineage died at a good old age. Whenever the Lord calls me, I am willing to go; but if he chooses to leave me here until the above-mentioned time, or even longer, I shall continue to gather sheaves till the sun goes down, and to sing and write hymns to his praise." It is said that Fanny Crosby has written as many as eight thousand hymns. She wrote poetry when only a child. The first stanzas, at the age of eight, were:

"Oh, what a happy child I am,
Although I cannot see!
I am resolved that in this world
Contented I will be.

"How many blessings I enjoy
That other people don't!
So weep or sigh because I'm blind,
I cannot, nor I won't!

These of course are not quoted for their literary style, but to give an indication of her spirit at an early age, even under severe affliction—a spirit which has characterized her all through life. She had written and published a large number of poems before she wrote any hymns. Her first hymn was written about 1843 and was published in a collection which was issued that year. It was entitled "Evening Hymn," and two of its stanzas were:

"Drawn is the curtain of the night,
Thou bid'st creation silent be;
And now with holy, calm delight,
Father, I would commune with thee.

"Shepherd of Israel, deign to keep
And guard my soul from every ill;
Thus will I lay me down and sleep,
For thou in safety mak'st me dwell."

It was not, however, until 1864 that there was begun what she regards as the most important work of her life. It was in that year that she first met William B. Bradbury, a famous writer of hymn music. The first hymn written by her for Mr. Bradbury was the one beginning:

"We are going, we are going,
To a home beyond the skies,
Where the roses never wither,
And the sunlight never dies"

Among her most popular hymns are: "Rescue the Perishing," "Pass Me Not, O Gentle Savior," and "Safe in the Arms of Jesus." Concerning the latter Mr. Sankey says that an aged Scotch woman came to him once when he was in Edinburgh and thanked him for writing that hymn. When told that he hadn't written it, but that Fanny Crosby had, the woman said: "Well, when ye gang back to America, gie her my love, an' tell her an auld Scots woman sends her blessing. The last hymn my daughter sang before she died was tnat one."

Many people, the world over, have sent their love to Fanny Crosby and have given thanks to God for what she has been to them through her poems. Margaret Sangster says:

"God bless her ever! we lift the prayer—
Our hearts would hold her, fain
To guard her now from the weight of care,
To shield her life from pain.
And when at last an angel comes
To lead her in to the King,
God give her a place in the best of homes
Where the choiring angels sing;

May the thin veil drop from the gentle eyes,
And by the King's own grace
When she sees him, clear, with no surprise,
May she have a sheltered place
In a little corner white and fair,
And very near his feet:
And never a voice 'mid the voices there,
Shall ring more true and sweet!"

And Will Carleton wrote on her eightieth birthday:

"In myriad temples grand,
Through whose broad aisles the organ-tones are pealing,
Thy words walk hand in hand
With truths the rich-bound Bible is revealing.

"By many a cottage door,
Where faith and love with poverty are dwelling,
Thy sweet words, o'er and o'er,
The mother to her new-found babe is telling."

In the story of her life, which she wrote two or three years ago, Fanny Crosby tells of a dream which she once had and which has always spurred her on in the work which she has been doing. She says that it was more than a dream—more even than a vision, that it was a kind of reality, her senses being at their

fullest although the body was asleep. We quote her words: "I was in an immense observatory, and before me the largest telescope I had ever imagined. I could see everything plainly (for, in my most vivid dreams, the sense of sight appears fully restored). Looking in the direction pointed out by my friend, I saw a very bright and captivating star, and was gradually carried towards it—past other stars, and any amount of celestial scenery that I have not strength even to describe. At last we came to a river, and paused there. 'May I not go on?' I asked of my guide. 'Not now, Fanny,' was the reply. 'You must return to earth and do your work there, before you enter those sacred bounds; but ere you go, I will have the gates opened a little way, so you can hear one burst of the eternal music.' Soon there came chords of melody such as I never had supposed could exist anywhere; the very recollection of it thrills me. And in the writing of my hymns, the memory of that journey toward the star always cheers and inspires me."

Churches in some parts of our country have planned to have next Sunday as a "Fanny Crosby Day," and will have a service at which only her hymns will be sung and at which lessons will be drawn from her beautiful life. Although blind from the time she was a few weeks old, she thanks God for her blindness, being firmly of the conviction that thus has her life been made a more helpful life than it otherwise would have been. What Fanny Crosby has been and done shows that there is no hindrance in life which cannot be turned into a help. In thought we link her in her blindness with Paul in his chains at Rome. That imprisonment turned out for the furtherance of the gospel, for through the Roman soldiers to whom he was chained, and through others with whom he came in contact, the glad tidings went out to the very ends of the earth. So also have the chains in which Fanny Crosby has been held all the years of her life been chains of blessed influence.

The Pacific Coast in Brief.

The Pacific coast church having the largest membership is the First Presbyterian of Seattle, which now has an enrollment of 2,057. The plans for the new building contemplate a structure to cost about $100,000. Dr. Matthews, the pastor, is of opinion that it should be down town and on the ground on which the present building is situated. He states that the needs of the work demand a building which will seat when opened to its fullest capacity not less than 4,000.

Seattle is a city with numerous churches. The Post-Intelligencer for March the 5th contained the announcements of thirteen Congregational churches, one of which is German; twelve Presbyterian, two of which are United Presbyterian; nineteen Methodist Episcopal, in the list there being one German, one Norwegian-Danish, one Swedish, and two African. The Protestant Methodists have three organizations, one of which is Swedish. The Baptists have twelve, one of which is colored, one German, one Swedish and one Norwegian-Danish. The Episcopalians have nine churches; the Lutherans eight; the "Christians" three; the United Brethren one. There are others, such as the Adventists, the Evangelical, the Unitarian, the Free Methodists, the Friends, the Greco-Russian.

Samuel Hill of Seattle, a Harvard graduate in the class of 1879, has given $50,000 to his "alma mater." Seattle has a large number of Harvard graduates. Forty were present at a banquet last week. We presume that very few cities of its size rank with Seattle in number of college graduates. Several years ago some of the towns and cities of Washington having populations ranging from three thousand to ten thousand counted their graduates from noted Eastern educational institutions in numbers ranging from 25 to 50. Ministers were wont frequently to speak of the large number of university and college graduates in their congregations, contrasting the conditions there with what they were in the East.

Mention was made in these columns last week of the campaign in Los Angeles against the saloon. In view of what was given at that time the section of the proposed ordinance which relates to restaurants will, doubtless be of interest to many of our readers. It is as follows: "The prohibitions of this ordinance shall not be deemed to apply to the serving of vinous or malt liquors in the main public dining room of a bona fide restaurant, or of a bona fide hotel, or in the main dining room of a bona fide club, with or as a part of bona fide meals. For the purpose of this ordinance in order to be included with either of the above terms, restaurant, hotel or club, such place must be fully equipped with modern appliances for cooking and preparing warm meals, and must be a place where bona fide hot meals are served at least three times a day and six days in the week to the general public, and in the case of a bona fide club, to members of such club and their guests. A bona fide meal for the purposes of this ordinance is defined to be a meal consisting of such quantity and kind of food as is ordinarily served for a meal in hotels and restaurants, and the serving of such liquors must be merely an incident to such meal. Merely sandwiches or lunches, or cheese, or crackers, or other subterfuges shall not be deemed a bona fide meal within the provisions of this section." It was quite a sad picture of vice which was put forth by what we quoted last week from the California Voice. But it is evident that no such things can go on in the restaurants if this ordinance is adopted. The ordinance is calculated not only to put out the saloons, but to regulate the restaurants.

Leslie's Weekly has a page each week which carries the caption "People Talked About." In the issue for March 2d it contained a picture of "The Only Chinese College Quartette in the World," and the following concerning the members thereof: "There is but one Chinese college quartette in America. The singers have been well trained, have exceptionally good voices, and there are interesting features in their careers. Shin Fwe Pond Mooar Jee is the son of Rev. Jee Gam, missionary in San Francisco of the American Missionary Association, New York, and is taking a seven years' course in the University of California. Chee Soo Lowe is the son of a Chinese merchant in San Francisco, an elder in the Chinese Presbyerian church, and is in the College of Mining, preparing to take charge of his father's mining interests in China. C. Y. Wang is a government student from China. He was at the University of California for two years, and is now in the College of Mining, Columbia University, New York. Samuel Sung Young is the son of an Episcopalian clergyman. He was graduated from the University of California in 1904, received his scholarship in Columbia University, and is now a student in the Teachers' Col-

lege there. He was active in military tactics at Berkeley, received a captaincy, and is the only one of his race who has any chance to wear the uniform of a United States army officer. With the exception of Mr. Wang, all of these are natives of this country. Another son of Rev. Jee Gam is Shin Yien Luther McLean Jee. He succeeded Mr. Wang in the quartette last fall. He was graduated from Berkeley and is preparing for diplomatic service." It is gratifying to find our Chinese friends accorded a place of recognition in this widely-circulated paper. They are worthy of the place among those who are talked about in the best manner. Some people get on that newspaper page who have not so much to their credit as these Chinese have. May their kind increase!

The Religious World.

The London Christian for February 23 gives this testimony as to the Torrey-Alexander meetings in London: "At the end of their first week in London, Dr. Torrey and Mr. Alexander acknowledged with heartfelt gratitude that in all their missions they have not experienced anything to equal the opening of their campaign in the metropolis. The most sanguine expectations as to the attendance have been exceeded, while the number of those who have given their names as inquirers is unmistakable testimony to the presence and working of the Spirit of God in all the mission services."

The American Board has just received a message from its missionaries in Van, Eastern Turkey, that cholera is raging in that region with great virulence. It is difficult to get exact statistics of the deaths, but Dr. Ussher, the American missionary physician, thinks there is little doubt that not less than a thousand soldiers have died of the disease, and yet the military authorities are attempting to conceal the existence of the disease among the troops. The missionary physicians are giving their time and strength to the treatment of the epidemic among the Armenians. Dr. Ussher is trying a remedy new in that section of the country with unusual success. He gives ten grains of quinine every hour so long as it is necessary, and in nearly every case he has succeeded in saving the patient. This is eminently true when he has had the case in time. He has given to a single patient as many as eight consecutive doses without the usual quinine effect on the nervous system.

The New York Observer speaks very approvingly of the evangelistic work of Rev. J. W. Dawson in Boston and elsewhere in New England. We quote a paragraph: "The people wanted to hear a man worth hearing. They were curious to see whether a new or liberal theology had or can have a message. They found a man somewhat liberalized perhaps, speaking the gospel not in the shibboleths of theological schools nor yet in the colloquial lingo of the streets, but in the phrases of culture and to some extent of literary parlance. Yet it was the gospel, and not a counterfeit presentment, that was heard, and the words, even when sometimes read, came hot from the heart, and were vibrant with the thrill of an intense spiritual passion. There was nothing mechanical, when the sentences seemed yet so finished, and there was rich unction, even when the simplest or most familiar things were being said. When the people went out to see they did not see a reed shaken by the wind of doubt, when they went out to hear they did not listen to a trumpet blowing any uncertain sound." Zion's Herald says of Mr. Dawson: "He is not an evangelist after the steroptyped pattern, nor are we sure that this is his calling; he has none of the arts or devices of the evangelist. But he is a unique and masterful preacher." Mr. Dawson points out that one of the serious hindrances to evangelism in New England is the relinquishment of the Sunday evening service. In his church in London he said that the evening service had always been the chief service of the day.

The Boston Transcript furnishes us the following item. Just how accurate it is the reader may judge: "It is stated that Rev. R. A. Torrey and Mr. Alexander, who are now prosecuting a successful evangelistic campaign in London, are wanting to come to the United States and to enter upon a similar campaign here. It is known, however, that many American leaders feel this course would be unwise, first because there seems to be better opportunities in England, and, second, because some doubt is felt that they could carry on a campaign here with success. A prominent evangelistic leader of this country, whose name is well known but cannot be used in this connection, is just sailing for London in haste, to urge Messrs. Torrey and Alexander to remain in England, even possibly to the end of this year. If the London season will not hold out he will urge them to take to the provinces. Reports of the London meetings are conflicting, but the evidence is rather in favor of the evangelists. The same leader who goes to urge Mr. Torrey not to try experiments here will proceed to Edinburgh, and use his best endeavors to induce Rev. Hugh Black, who, by the way, is co-pastor with Rev. Mr. Whyte, at St. George United Free church, to come over this summer. Mr. Black has just written that he wants to come, but is not sure whether or not he will be able to do so. No engagements have yet been made for him. The expectation is, however, that he will spend part of the summer in this country." Dr. Torrey's plans are to remain in London for five months and then to go to Plymouth and Oxford; after that to New York.

The Rev. Dr. J. Wilbur Chapman, who is now conducting the successful evangelistic movement on this coast, was born in Indiana in 1859. His collegiate education was received at Oberlin and Lake Forest; his theological studies were at Lane from 1879 to 1882. In 1883 he took the pastorate of the Dutch Reformed church at Schuylerville, N. Y. Attending the meetings conducted by Mr. Moody at Albany in 1883 he was greatly impressed and at once inaugurated a work in his own church, which resulted in an hundred conversions. In 1884 he entered on the pastorate of the First Reformed church at Albany. It was an aristocratic and conservative church, but he so led it in the work that there were 500 conversions during the next five years. In 1890 Dr. Chapman became pastor of Bethany Presbyterian church of Philadelphia, where during three years he received 1,100 persons to membership on confession of faith. Then he entered evangelistic work for three years, visiting successfully many of the leading cities. Later he returned to the pastorate of Bethany church with an arrangement to have half of his time for evangelistic work. In 1899 he became pastor of the Fourth Presbyterian church of New York, and three years later entered on the work of evangelism under the direction of the committee of the Presbyterian General

Assembly. In the work which is now being carried on Dr. Chapman has as co-workers men of different denominations, and in harmony with the spirit of the age the work is interdenominational. In Oakland all the Protestant evangelical churches are co-operating.

"Conversational Evangelism" was considered at the recent meeting of the Congregational Club of Boston. The matter came up through the report of the outlook committee, which was made by the Rev. Allen A. Stockdale, pastor of Berkeley Temple. In substance the report stated that upon the subject of Jesus Christ, his church and kingdom and personal acceptance of him there is a silence that is deathly and paralyzing. Church finance, and attendance, statistics, social life, quality and peculiarities of preaching, intellectual and theological, curiosity, are discussed, but conversational evangelism, which might be the same to the kingdom of Christ that conversational commercialism is to the business world, is lacking. A normal subject of conversation, said the committee, fitting for all society would be the giving of one's self in love, faith and consecration of Jesus Christ, the Son of God. It would not only awaken interest in the indifferent and sinful, but result in strength, growth and joy of service to the lay evangelist who does the work. The people most in need and fartherest away in sympathy, thought and faith will not come in large numbers to the great religious meetings. Pastors everywhere should set about the task of gathering bands of young people and instructing them in the work of sane, intelligent, normal ways of approaching men and women, introducing the subject of religious conversation and having some clear, helpful message to deliver as the personal friend of Christ. Successful laymen should prepare themselves for such personal contact and gather groups of young people and adults to promote religious conversation. Such work should not be left to fanatics. The primary object should be by conversation to lead individuals to a personal decision. We are glad that this subject has been given consideration. After all of good has been said that can be said concerning the special religious campaigns it remains a fact that many people must be reached in other ways if reached at all. Conditions demand this way and that way—every way. No matter what the method provided people are reached and converted.

THE OAKLAND EVANGELISTIC MEETINGS.

The evangelistic meetings in Oakland entered their second week with the manifestation of considerable interest. The meeting for men on Sunday afternoon in the Macdonough theatre was attended by about two thousand men, and an overflow meeting was held in the Presbyterian church. The address to men by Dr. Ostrom on Sunday afternoon was an impressive one. There were of course large crowds on Sunday evening. Monday evening the Congregational church was filled to hear Dr. Chapman, as was also the Presbyterian church, where Dr. Ostrom spoke. The sermon by Dr. Chapman on Monday evening was a tender and touching one. He showed that God is infinite in compassion, but that there is a boundary line beyond which forgiveness does not come. We understand that in each of the two central districts something like three hundred cards have been signed. It is stated that there have been many responses also to the gospel invitation in the Twenty-third Avenue district, where the Rev. H. W. Stough is preaching; in the Chester street district in West Oakland, where the Rev. J. H. Elliott is in charge, and in the Eighth Avenue district in East Oakland, where the Rev. R. A. Walton is preaching. As elsewhere, so in Oakland, results will depend to considerable extent on the work done by the churches after the evangelistic meetings have closed.

At what was called a "good cheer meeting," held in Oakland on Monday, the pastors testified to the good done in many ways by the services.

Oakland business men showed their interest in and gave indorsement to the evangelistic movement by agreeing unhesitatingly to close their places of business for three and a half hours on Wednesday in order that there might be general observance of the day as one of prayer. These business men know, evidently that righteousness exalteth a nation and that the citizen with Christ in his heart is the best citizen a city or a state or a nation can have. There is in their action also recognition, to some extent at least, of the truth that Christ is the pilot whom all need when their lives go out on the waters of that sea which laves the shores of time.

A midnight meeting in one of the theatres is announced for Thursday; on Friday afternoon Dr. Chapman is to give an address which will in all probability draw an interested hearing. It will be on the subject, "The Christian's Relation to Amusements and the World." The subject of his address for Sunday afternoon, to men only, is "Things About Dissipation, Infidelity and Morality." The services will close next Sunday evening.

STAID OLD BOSTON ON THE MARCH.

The bold move on the part of Boston Congregationalists, which led them, 8,000 strong, to parade several of the less respectable streets of the city late last evening, was almost as much of a surprise to many in the ranks as it was to the Salvation Army battalion which led the procession, to the numerous policemen on special duty, but whose protection was not needed, and to the patrons of the saloons and the loafers on the street corners, in behalf of whom the expedition was undertaken. When it was proposed, a few days ago, some of the most earnest supporters of the Dawson meetings queried whether it was not too spectacular a step, quite out of line with the traditions of such a cultured and dignified body of Christians. But the persuasiveness of the English evangelist, who has been a little restive because his audiences thus far have been composed so largely of church people only, overcame misgivings and the procession took place.

Whatever immediate effect the demonstration may have had upon the unchurched classes, they who made the effort profited by even their brief contact with phases and types of human life with which they are unfamiliar. Pastors of wealthy suburban churches inviting loungers at public bars to a religious meeting, substantial Back Bay laymen escorting thither men under the influence of liquor, were not only putting their own Christianity at work in the parts of the city where it is most needed, but they were acquiring a taste for this kind of work. They will go again in small squads or alone to the streets which many of them entered for the first time last evening.

The parade and the subsequent service in the Tremont Temple are unprecedented in the modern religious life of this city. The fact that Unitarians, Episcopalians, Baptists and Methodists marched with the Congregationalists shows how deeply interested

churches of all denominations are in any wisely-directed effort which promises to break through the crust of inertia and indifference and to make religion a more vital and potent force in the community.—Transcript.

THE SECTARIAN CRISIS IN CANADA.

The sectarian crisis in Canada is considered as follows by the Brooklyn Eagle of Sunday, March the 5th:

After having been returned to power at the last general elections, the Liberal administration in Canada is threatened by secession among its chief followers. Mr. Clifford Sifton, Minister of the Interior, has resigned from the Cabinet and Mr. Fielding, the Minister of Finance, is said to be contemplating a similar step. Other supporters of the ministry who are in the House of Commons, but not in the Cabinet, are loudly threatening to join the ranks of the opposition unless the premier abandons a policy upon which they are in vital and irreconcilable disagreement with him. That policy relates to the establishment of separate schools for Catholics in portions of the Northwest which are soon to assume the position of autonomous provinces. Sir Wilfrid Laurier, the Canadian premier, is himself a Catholic. He derives the larger part of his support in the House of Commons from Catholic constituencies in his own province of Quebec. The influence exerted upon politics in Canada by the Catholic church has generally been employed in his favor. It is therefore evident why he consider himself as owing a larger debt to Catholicism than could be discharged by his own individual allegiance to that faith. Pressure has been brought to bear upon him by Catholic agencies to push through the Parliament at Ottawa a bill legalizing the creation of separate government schools for Catholics in Saskatchewan and Alberta.

Separate schools for Catholics exist now in Canada, in Ontario and Quebec, but not in Nova Scotia, New Brunswick, British Columbia, Manitoba or Prince Edward Island. In Ontario the census of 1901 gave a Catholic population of 390,304 as against a Protestant population of 1,628,121. Only the fact that the separate system of instruction is secured in Ontario by a well established law, of which the repeal would be difficult without provoking systematic resentment in the adjoining province of Quebec justifies the maintenance of sectarian schools where numerical inferiority of the Catholics is so plainly marked. But in Quebec the case is different. There the census of 1901 gave a Catholic population of 1,429,260, as against a Protestant population of but 190,000. A system of sectarian schools supported by public money may be illogical and unfair in the last analysis, but it is the only practical system in the province of Quebec. In the Northwest territories, where the Laurier school bill is to take effect, the Catholics are but very slightly stronger than the Episcopalians and the Presbyterians, while in relation to all the Protestant sects their numbers are insignificant. Their claim upon separate schools, if allowed, might be employed by other denominations as a reason for the further extension of government support to sectarian establishments. The principle involved is one which the preponderant Protestant element in six out of the seven provinces cannot afford to admit through the acquiescence of their elected representatives in the Laurier program. The government, or that part of it in full accord with the premier, is in a quandary. If it abandons the school bill it may lose the support of the Liberal and Catholic constituencies in Quebec. If it does not abandon the bill it will add to the strength of the Conservative opposition, many of the Liberal members representing constituencies that are largely Protestant, in Ontario, the Maritime Provinces, Manitoba and British Columbia. The situation is one of extraordinary and almost unique possibilities.

DR. HILLIS CONCERNING REVIVALS.

At a meeting of the Congregational Club in Boston the last of February, the Rev. Dr. Hillis spoke in no uncertain tone concerning revivals. He said in part:

New Interest in Religion Is Seen on Every Hand.

By common consent our best men seem to think that New England is entering upon a new era in religion. If we can trust what we read and hear about Dr. Dawson's meetings, religion is assuming its old place in the land of the Puritan fathers. Once more the soul is asserting itself, and affirming its supremacy over the things of matter. Doubtless wealth, offices and tools are to be more and more, but it looks as if mammonism has had its day. Now comes the Renaissance of religion, the life of God in the soul of man.

The new interest in the religious life is seen on every side. We see it in the new attitude of scientists. In Edinborough, Lord Kelvin opens his lectures on the higher mathematics with a prayer to God. In Oxford, Sir Oliver Lodge, who succeeds to Tyndale's influence in the realm of physical science, calls the church back to prayer. We see the new spirit in London in the great awakening of the rich and fashionable West end; in Wales we behold the awakening of an entire nation, while 3,000,000 people rise up to correct their record to get right with God, to close the dram shops, to end the labor troubles and strikes, to pay long standing debts, to make restitution of many a buried wrong. Nor is our own land without the signs of hope and promise.

Perhaps, in part, the new movement is born out of necessity, and with some, even of fear. Our generation has tried everything else save God and Christ's law of service and love, and behold, all has been vanity and vexation of spirit. Alarmed by the sins of society, men have tried every remedy. They have tried legislation and multiplied laws. They have tried education and built schools and colleges and founded libraries. We have tried wealth and multiplied tools and conveniences; we have tried aestheticism, and gotten for ourselves beautiful cars to ride in, beautiful clothes to wear, beautiful pictures for the eye; we have gotten men singers and women singers, but not even that banquet of 20 courses that cost $100,000 could satisfy the soul's hunger.

At last our scholars have discovered that the wisest of men, Solomon, was also the saddest of men; that Croesus, with his gold, had also his misery, while, as to laws, the first jurist of his generation, Burr, was also a traitor to his country, and now, lo, our generation has discovered that the world has been too much with us.

Politicians Understand the Art of a Revival.

Strange as it may seem, some good men there are who look with suspicion and regret upon the multitudes who are now crowding our churches and halls by reason of the new interest in the religious life. For them the very word "revival" is unpleasant, and evangelism suggests a thousand unfortunate associations. They dislike excitement, love that which is orderly, re-

volt from anything that disturbs regularity and the appointed order. But if the experience teaches us anything, it tells us that the new times must be met by new methods, and the new emergency with a new appeal.

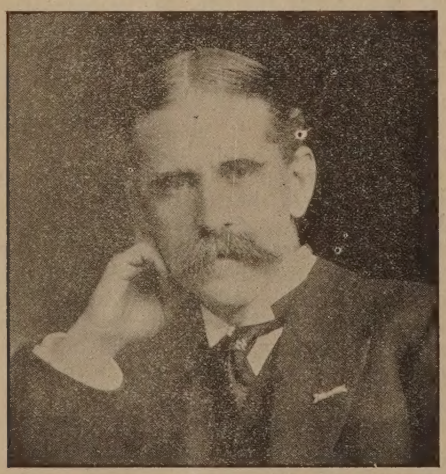
The politicians understand the art of a revival far better than the preachers. Every four years the chairmen of the Republican and Democratic national committees plan to supplement the ordinary means of political instruction by extraordinary appeals. They hire the largest halls and dormitories in the city. They erect great tents, they bring together noted speakers, they march through the streets with bands of music, they light torches to attract the workmen out of the saloons; then, when the great multitude has assembled, the political orators put themselves, warm and glowing, upon the minds of the audience. For four months there is a great political revival and the whole land quivers from ocean to ocean.

Men ask, What is political truth? what is financial truth? what is social truth? what is economic truth? Do you ask what has Americanized 10,000,000 of foreigners? Does England want to know how it is that these new comers from the old world become patriots and enthusiasts for liberty and the republic? Let James Bryce make answer. The distinguished scholar tells us that the political revival held once every four years has done more than all things else to assimilate the new peoples and to spread American manhood throughout the land.

The politicians understand the uses of a revival. It is the preacher who is ignorant and fearful. If some great political leader should become converted and take the legitimate and praise-worthy element in his method and apply it to the propaganda of religion and Christian manhood, who knows what would happen to the country?

DR. HENRY VAN DYKE AND THE EARL LECTURES.

Dr. Henry van Dyke, former pastor of the renowned brick Presbyterian church of New York City and now professor at Princeton University, is the



incumbent for 1905 of the E. T. Earl Lectureship of the Pacific Theological Seminary.

His general theme will be "The Service of Poetry" with subjects and dates as follows:

March 24, What is Poetry?
March 28, Poetry and Other Arts.
March 31, The Human Mission of Poetry.
April 4, Poetry and the Recovery of Joy.
April 7, Poetry and the Glory of the Imperfect.
April 11, Poetry and the Harmony of Life.

These are topics that lie very close to the heart of Dr. van Dyke. No living writer should handle them more successfully than he; no speaker could more gracefully or impressively present them to an audience. A very great treat is in store for those who shall be so fortunate as to be able to attend upon Dr. van Dyke's delivery of these themes. He is widely recognized as one of the leaders in his own denomination. He lately served as moderator of the Presbyterian General Assembly and was a foremost figure in the Pan-Presbyterian Council in London. He has also the distinction of standing in the front rank of contemporary poets and men of letters.

The lectures will be given in the First Presbyterian church, Berkeley, corner of Allston Way and Ellsworth street, at eight o'clock, evening. They are open to the public, admission free.

The Bystander.

As he looks on the passing procession the Bystander makes the following observations:

The legislature has completely surrendered to the sporting men of San Francisco and we are to have a reign of sport. San Francisco is to sustain her world-wide reputation as a city of prize-fights.

The legislature has stood by the racing men and betting at the ring will continue.

In the meantime some other important matters will go by the board, all of which distinguishes the last legislature as one of the weakest California has ever had.

The Chronicle and the Japanese.

What is the matter with the Chronicle? During the past fornight this usually conservative paper has laid upon the altar of sacrifice large numbers of its friends. It has suddenly, but with malice aforethought, taken up arms against the Japanese, and the reader would not have been surprised to have read an appeal to arms against these little brown men, who have challenged the admiration of the world by their successful campaigns against Russia.

Some of the facts published by the Chronicle are significant and deserve the careful attention of the American people, but the Chronicle seems to be particularly alone among the great papers of the country in seeing the danger confronting us. One result of the war between Japan and Russia is this, viz.; that we must reckon with Japan as a world power and henceforth she must be put in the same list with Great Britain and Germany. It would seem to be as judicious to write inflammatory articles against either of these nations as against Japan.

The Bystander has advocated a discriminating Chinese exclusion law framed to defend the country against Chinese coolie labor, and the time may be here to make some such a law against a certain class of Japanese, but it does not seem either patriotic nor gracious to open the broad-sides of our wrath against a progressive people while they are engaged in one of the bloodiest wars of all time.

There are two sides to the question and the Chronicle is not reaping golden opinions of approval from the

most thoughtful people of the community by its fierce and rather indiscriminating method of attack.

The Evangelists.

During recent days a group of evangelists under the direction of Dr. Chapman have appeared in San Francisco for the purpose of giving information about the awakening in other sections of the land.

San Franciscans have had the pleasure of seeing and hearing these men and of deciding for themselves if it it worth while to open a campaign here next fall.

Dr. Chapman looks and talks like a business man. He handles his men like a general, and while the people here have not been wildly enthusiastic united in inviting them to work here next November. Whether the victories won in Atlanta, Denver and Los Angeles will be repeated here depends largely upon the response of the churches.

The preaching of these men is conservative and searching rather than sensational and emotional. The meetings in Oakland will have much to do in influencing the churches of San Francisco.

The Stanford Case.

There has been a determined effort on the part of the press to make it appear that a murder has been committed and that a member of the household poisoned Mrs. Stanford. The facts adduced have proved insufficient to convince either the officers of the law or the public that such has been the case. There has been "much ado about nothing," except that a great benefactress whose philanthropic life has been closely identified with the higher life of the state, has suddenly ended her earthly career. Dead, she still lives in the imperishable forces which she has set in motion for the common good of humanity.

Joseph Rowell.

Among the old men of note in Western religious life is the Rev. Joseph Rowell of Mariners' church, San Francisco. A few days ago he suffered a severe accident by being knocked down by a street car. For some time it was feared that the accident would prove fatal, but he is around again and doing such work as it is possible with the loss of strength he sustained.

Ever since Joseph Rowell came down the Connecticut river in a row boat with all his belongings, to attend Yale College, he has been a picturesque figure in the religious life of the country. He is now an old man, his expressive face and hoary head suggesting portraits of Walt Whitman—and he has led an active, helpful life. His pulpit in Mariners' church is in the form of a ship, from which he has thrown the life line to many a sailor. He is the Father Taylor of San Francisco, a right royal man of conservative and positive convictions. His recreation has consisted in gathering shells, of which he has a valuable collection.

Acorns From Three Oaks.

Aloha.

"My Dog."

A dear little friend of mine who is a temporary "shut-in" asks me to write something about "My dog and your dog." She will not always be a "shut-in." The doctor has a plan for a very hopeful help for her. And there are ninety or more billion reminders that by and by all our deafness, blindness, lameness, soreness, sorrows and sins are to be cured by the Savior, who healed the leprosy of Ben Hur's mother and sister. What wonders he is working in Los Angeles and Oakland! We are longing for his coming and his cure. But I was to write about the lucky little puppy, which my little friend calls "my dog." Lucky dog he is. His name came from Kipling, "Mogli." Blessings on the man who put the curly little beauty into lonely and loving arms. There's medicine in the company and caresses of a clean and wholesome little dog. Mogli never tires of his little mistress. He shepherd's her—fine little collie that he is with a white throat, curly brown hair and graceful legs. Quite to my surprise he is a retriever, too, and its one of my hobies that a good and playful dog which will "fetch and carry" is well worth his board. It took some time for Mogli to make up to me. Like a very "Bob, Son of Battle," he guarded the sick room. Now his white teeth show in a lively puppy laugh and his lovely eyes shine when Aloha drops in. Two doctors and two ministers and a group of neighbors are doing their best to spoil Mogli with petting. But a dear little dog, like a dear little child, bears a deal of loving. Blessings on you, frisky little puppy. I wish you might have the great Scotch dog lover write about you and "do you up brown."

"Your Dog."

The good dog which my friend calls "your dog," is really "my dog." If once my pencil got loose about him it would run on into the parson's "nineteenthly." For I love "your dog" as my little friend loves "my dog." That is, being interpreted I love my dog as she loves her dog. I doubt I should name a dog after a President, but after a dog-loving, horse-riding, bear-hunting, strenuous young vice-president it was not disrespectful to name a noble dog of long and splendid lineage. His Presidential name-sake, whom may America's God bless, would not pass him without a comment and a caress. But the shadows fall and dear little shut-in friend, watching for humble acorns in the white Pacific, let Mogli have the longer lines and good dog Teddy wait. But when today he licked my hands, fresh from Mogli's caresses, his eyes shone, he wagged his tail as much as to say, "I'm glad of news from that frolicsome little friend of mine." I will tell you a nice thing about Teddy. The other day a lady dropped her handkerchief from our high tank-house. Teddy had never had such an order before. But at the word he dropped down three pairs of stairs and retrieved the handkerchief for her. Teddy is most as dear as Mogli.

Blossom Day Is Fixed!

Saturday, March 18th. This acorn drops in a storm. Three oaks thrash a shaking house. Blossoms cover the ground. Roofs leak. Windows shiver. The white valley looks like a prairie in a blizzard. "It is God's way" with his own. The grass will be greener. The ploughs will run smoother. The dry crust of the earth is broken. We will hope for a sixth warm and sunny day next Saturday, on which to greet happy children and rejoicing parents at our sixth festival. The 9 a. m. train from Third and Townsend St., S. F., the 8:15 a. m. narrow gauge train from ferry and from 14th St., Oakland, the 9:09 train from the foot of Broadway, Oakland, will all connect with the Interurban Belt Line at San Jose and bring our friends to Saratoga. If the day be bright we anticipate a more delightful day than ever. Tickets two dollars for the round-trip and they will be good over Sunday. A small additional

charge will be made for those who prefer to return to San Jose via Los Gatos and Campbell to see the blossoms on that route. But blossom tickets are good on any Southern Pacific train. In so large and informal a picnic everything depends on the temper of the guests. We hope to get our friends up to the charming views of the great white valley. And we hope to hear the happy Christian songs of Oakland's rejoicing Christians and converts. Welcome, friends! Aloha!! Aloha Nui!!!

Book Reviews.

"Talks to Men." By R. A. Torrey. In this volume Dr. Torrey gives to the public several addresses which were delivered during recent years to large audiences of business and professional men in the great cities of New Zealand, Australia, England, Scotland, and Ireland. Many persons found them decidedly helpful and for the general good urged Dr. Torrey to have them published. In the first four addresses he gives reasons why he believes the Bible to be the word of God. Four others are devoted to the Resurrection, the topics being: Did Jesus Christ Really Rise from the Dead? The Self-Evident Truthfulness of the Gospel Stories of the Resurrection; The Circumstantial Evidence of the Resurrection of Christ; What the Resurrection from the Dead Proves. Two other addresses are devoted to Infidelity: Its Causes, Consequences and Cure. Giving us a leaf of his own experience, Dr. Torrey says that he did not always believe that the Bible was the word of God, that he doubted it, doubted whether Jesus was the Son of God, doubted whether there was a personal God, that he was a skeptic, an agnostic. But he determined to find out if possible; made an effort to that end, and today these things are not to him probabilities, not mere beliefs, but absolute certainties. We believe that this book will be found widely helpful. Though, of course, there are in Dr. Torrey's utterances concerning the Bible things which are not in harmony with the newer theological thought. [F. H. Revell Co., New York; pages 138; 75 cents net.]

"The Culture of Simplicity." By Malcom James McLeod. The author of this volume is the popular pastor of the First Presbyterian church of Pasadena, and author of two books which have had a wide welcome,—"Heavenly Harmonies for Earthly Living;" and "Earthly Discords and How to Heal Them." Dr. McLeod writes in a highly interesting manner and always has a message for the times. In this volume he considers such topics as: Simplicity and Happiness, Simplicity and Extravagance, Simplicity and Greatness, Simplicity and Religion, Simplicity and Culture. The cultured life he shows to be the trained life, the finished life, but ever and everywhere the simple life. From one of the pages we select this fine thought: "There is no wrong in having much, and there is no wrong in enjoying what one has; the wrong consists in displaying it. Possession is not a privilege to elate, but a responsibility to sober. Let each use his own as though it belonged to others; this is the divine way, this is the Christ way. Let each look upon what he has as a loan, be it little or be it large. Success within should be accessible to failure without. It should be a door, not a wall or a barricade or entrenchment." From the article in which is consideration of simplicity and the home we quote: "See that it is built upon reality. What avails your teaching in integrity if the child is taught to be more concerned about clothes than character? What avails your instruction in the fear of God if money is what you worship yourself and everything is gauged by the stock market? Or what use your prayers and your preaching on truthfulness, if the house is founded on false appearances, on pride, and envy, and the effort to eclipse, and the fierce strife for the possession? Ah, most earnestly do we need to pray, God bless our homes."—[F. H. Revell Co., New York; pages 192; $1 net.]

"Sermons Addressed to Individuals." By the Rev. R. J. Campbell, of the City Temple, London. This is a volume of unique sermons. It is said concerning them that each one came into existence because some one asked for it or because some life suggested it. Concerning the sermon on the topic "The Windows Open Toward Jerusalem." Mr. Campbell says it was for a business man not a church-goer, though he attended regularly the Thursday noon service in the City Temple. "Years before he had been put out of touch with religious work by some real or fancied affront—in fact he seemed to have been rather hardly and unsympathetically used. He was willing now to make a fresh start, but could not help blazing out at the meanness and unscrupulousness of the treatment meted out to him in business by professing Christians. I still see this hearer sitting in the midst of the city men Thursday by Thursday. Whether this particular sermon helped him or no I never knew; but it reached one or two young men who were beginning to find out that success has its penalties, of which envy is one." The reading of this sermon will help business men as they turn to their business affairs to keep the windows open toward Jerusalem, to trust in God and do the right. The sermon on "The Misuse of Divine Power" was given with the hope that it might reach some successful commercial men who were casual hearers at the City Temple. "Worshippers they were not, for their estimate of Christian character had somehow become sadly vitiated." A friend sent Mr. Campbell word that these men were in London again and would be at the service on Sunday evening. The bow, he says, was drawn at a venture, but not in vain. This sermon shows that manhood is a trust from God, manhood a God-given power, and that for our manhood we must give account at last when we stand before the great white throne. Another sermon is on "The Way Through the Flood." It was for a man whose greatest trouble came to him in the evening of life. The sermon is a comforting one. We quote a few lines: "I am not preaching any fair-weather gospel. I know that good men go under, as the world counts it, but all I am desirous of understanding is that when they go under they go up. No man who has ever suffered for right needs your pity." In the heart of the great city of London Mr. Campbell comes into touch with people of all the varied experiences of life, and he has sent forth in this volume sermons which are calculated to do good all around the world. When delivered they were found suited to the general need as well as to the needs of those for whom designed. Likewise will they be found by the reader to be of wide and general application. Some will object to his interpretation of Bible passages; it is in line with the newer religious thinking. But the help

that we know must come into the life of every person reading such a book as this makes us wish for it a large circulation. [A. C. Armstrong & S n, New York; pages 328; $1.25 net.]

BUREAU OF MISSIONS BULLETIN.

81 Bible House, New York, March 1, 1905.

"The Holy Spirit always refuses to let Christians enjoy their privileges alone. Wherever Pentecost dawns—in the individual, in the family, in the church —there missions burst forth like a spring."—G. Appia, Vice-President of the Paris Missionary Society.

A Christian from the London Missionary Society's college at Tientsin, China, who is now studying in the Imperial University at Peking, has started a Thursday evening prayer meeting in the university. He thus brings together seven Christian students of the university, and we may expect to hear more of that prayer meeting.

The All Nations Missionary Union of London, has discovered a new form of evangelistic work for Japan. It collects Christmas cards from its friends in England, sends them to Japan, has a Japanese text or hymn inserted, and then distributes the pretty cards to the wounded soldiers. It has just sent out two enormous packing cases full of Christmas cards for this service.

Young men in China who have some smattering in English are opening what they call Anglo-Chinese schools in Shanghai and neighboring towns. One of these schools frankly advertises its limitations "English taught as far as the letter G." The foolishness of the advertisement is in itself a proof of the ardor of Chinese in that region to get hold of knowledge that comes from the West.

Missionaries of the Basel Society in Kamerun, West Africa, write of urgent calls upon them for teachers. "I can hardly believe," says one of the missionaries, "that this is truly the man-killing, blood-drinking, darkest Africa of other days." The same thing is reported from the Congo, from the outlying regions near Uganda, and from Portuguese East Africa. The great black continent is certainly waking up.

The Y. M. C. A. has begun to grow in Madagascar. Mr. Ravelojaona, one of the leading members, and head master in the Paris Missionary Society's school at Tananarivo, has just gone to France to study Y. M. C. A. methods. A building for the Association is being planned in Tananarivo, and when Mr. Ravelojaona, after some months, returns to Madagascar, he will be the general secretary of the Malagasy branch of the Y. M. C. A.

The Blue Book of Missions has been delayed in publication. The cause of delay will be understood, perhaps, on seeing the variety of material which it contains. The presses will finish their work in another week, and it will be hurried into the hands of those who want it. It has 234 pages of facts about missions, and a good index for quick reference; about 240 pages in all. Among other unique features is a list of the principal women's missionary societies in all lands, with their officers and the amount of their income. Price, $1 net.

The tendency toward federation between the various missions in the foreign field is inspiring. Plans are well advanced for bringing the Presbyterian mission churches in China into one body. And now arrangements have been completed for uniting Presbyterian churches in India into one general assembly. This brings together churches connected with American, Canadian, English, Irish and Scottish Presbyterians with those of the Reformed (Dutch) church of America. Altogether 332 churches and 73,893 communicants are included.

What we should describe as a mothers' meeting is held weekly in one of the stations of the Church of England Zenana Missionary Society in India. From sixty to seventy Hindu women of different castes attend the meetings, the Sweepers sitting far apart from the others. The women bring their babies with them, and no sewing is attempted, as few of these mothers have ever held a needle. Hymns with native tunes are sung and a Bible story told. On leaving, each woman receives about an ounce of mustard oil, which is much prized in a hot country. Fever and cough mixtures and some of the simplest medicines are also distributed.

A monthly newspaper has made its appearance at Majam on Mt. Kilimanjaro, in German East Africa. It is called Mbuya ya vanda vuu, which may be interpreted "Friend of the Black Folk." The language is a little mixed, as the articles are some in one and some in another dialect of the Chagga tribes. Of course none but missionaries would plan and publish it. They are missionaries of the Leipzig Society. Another African missionary newspaper is one just established by the Church Missionary Society's mission at Cairo. It is called "Orient and Occident," and is printed in Arabic and English. As the Arabic reads from right to left the two languages naturally have their front pages at opposite ends of the paper and meet about the middle of it.

Paulu, one of the Moravian native preachers on the western border of Tibet, has recently returned from a daring raid into the forbidden territory. He crossed the border from Spiti to Kyurig, where all the villagers came together to hear him preach. Then he went on to Tsorûb, where a governor appeared in his path. "What do you want?" was the question. "Nothing," said Paulu, "but to proclaim God's word." "We are forbidden on pain of death to allow Enblishmen and suspicious persons to cross the frontier. Outwardly you seem like a real Tibetan, but inwardly you are evidently filled with the English religon. You must wait until I talk over the matter in the village." Still, he let Paulu pass the night in the village and preach there. The next morning he was quite friendly, but immovable in forcing Paulu to recross the frontier. Tibet is not yet opened, but Christians are actively using all the cracks in the wall.

In English missionary circles two notable incidents attract attention. The London Missionary Society has had a great rally, beginning on the 6th of February, in connection with the dedication of its new mission house, 16 New Bridge St., London. The meetings have been like a continuous invocation of blessings upon the work of this old society. The benedictions have come from different religious denominations, too; for the work is one work. The other notable incident is the receipt by the Church Missionary society of a formal invitation from Lord Cromer, representing the British government in Egypt, to enter the southern part of the Sudan. It will be held at the disposal of the society for a reasonable time. The C. M. S. is making a strong effort to find men and means for this new field.

The fact of this official invitation from a government to a missionary society throws into strong light the value placed upon missions by men who know their methods and their results.

The Paris Missionary Society faces a time of great stringency. In this year the churches of France must begin to provide the salaries of their own pastors, hitherto paid by Government, but no longer to be paid after the separation of church and state is voted. The problem of supplying the foreign missions when the churches are struggling to meet home expenses looms great on the horizon. There is grandeur, then, in the attitude of the Paris Society under this stress. One expects to see in its Journal of Missions frantic appeals for funds, arguments from the success of the missions, pleas to those who have put their hands to the plough, not to look back. The emphasis in the February number, however, is not laid on the question of finance, but on an appeal to the people, first to extend their sphere of vision beyond their own mission fields to take in the majestic advance of the kingdom in all the world, and second, to pray, with hearts thus kindled, for a new baptism in the Holy Spirit. The basis of the stability of missions is touched in this appeal. The true need of missions is not satisfied by money. The need everywhere is an outpouring of the Holy Spirit. There is great significance in the unanimity with which missionary societies in England and America also are now urging continual and systematic prayer for missions.

Church News.

California.

Sebastopol.—Two persons were received to membership on confession of faith at the recent communion service.

San Francisco, Olivet.—Two persons were received to membership at the recent communion service. Earnest workers in one of the churches of Los Angeles, they come as helpers in the work at Olivet.

Cherokee.—The church at this place raised twelve dollars and sixty cents for the Home Missionary Society, and gave seven dollars to their pastor, both on the same day, March 5th. This is how we celebrated inauguration day.

Berkeley Park.—A large congregation gathered for the communion service last Sabbath, more partaking of the Feast of Remembrance than for over a year. Seven were received into fellowship, one on confession, four by letter, and two by renewal of covenant. The pastor exchanged with Rev. E. H. Hadlock in the evening.

Butte County.—Rev. Lewis Wallace of Palermo has been holding meetings for two weeks at Pentz, Butte county. The series of meetings closed on Sunday, March 5th. The church organization has been revived and one member received on confession of faith. This community consists of over one hundred people, and nearly every one came to the meetings at least once. There are seven church members in Pentz.

Avalon.—At a deeply impressive communion service, March 5, the pastor, Rev. Chas. W. Williams, had the privilege of welcoming three new members; one by letter, one (a boy from our "Round Table") by baptism, and one (a young man) by new confession. Our recent Industrial Meeting in aid of Truelove Memorial Home (Salvation Army, Los Angeles) resulted in boxes of fine value, and the money gift of $5.00. The boys of our "Round Table" (Knights of King Arthur) have begun a series of debates; and our Girl's Guild have organized for basket ball.

Lockeford.—Extensive repairs and improvements are being made on the old church, which were greatly needed. At a recent Sunday afternoon service a subscription was started for this purpose which soon reached quite a sum. A former member now living in Oakland added fifty dollars, the Ladies' Aid Society have earned considerable and others have helped. Two entertainments, one a concert by the Meneley Quartette, and the other a lecture by Rev. S. C. Patterson, will complete the fund. The old tower has been replaced by a smaller and neater one, the interior newly papered and painted, new carpets and shades added, an acetylene gas plant installed and some changes made in the pulpit and platform. The outside of the church will also be painted. The whole amount expended will be three hundred dollars.

Washington.

Seattle, Columbia.—The Columbia church, Seattle, welcomed six members by confession on March 5th, making an addition of thirty-nine for the year, twenty-six of whom came by confession. The present membership is one hundred thirty-four. This church is favored with an unusually fine orchestra of six pieces, which plays for Sabbath evening services. A Boys' Club of thirty members has lately been formed and a boys' department of the Sabbath School with class-rooms, tables and pictures.

Seattle.—At the annual meeting of the Church Extension Society last week the address of the evening was given by the Rev. J. R. Knodell of Everett. His subject was "Pacific Coast Congregationalism." The following named ministers were in attendance from other cities and brought greetings: Rev. H. P. James of North Yakima; Rev. Austin Rice of Walla Walla, Rev. H. W. Painter of Almira; Rev. H. P. Hendley of Tacoma, and Rev. A. R. Johnson of Spokane. The meeting was held in the Union Congregational church on Queen Anne hill, which church is a product of the Church Extension Society work.

THE SAN FRANCISCO ASSOCIATION.

The spring meeting of the Congregational Association of Churches and Ministers, held in Plymouth church last Thursday was well attended and full of good fellowship. The topic for the meeting was "The Unity of Christendom." In a direct and thoughtful address Dr. Adams traced the history of the Greek church. He showed its contribution to Christianity, spoke of its missionary zeal; of the condition of Russia and the Greek church there; and expressed the opinion that there is little prospect of the union of Christendom so far as the Greek church is concerned.

Mrs. I. C. Meserve gave a vivid description of an Easter service in a Greek church in London. Rev. Wm. Rader paid tribute to the solidarity and missionary enterprise of the Roman Catholic Church, yet he feels that of the whole orchestra of Christian purpose that church is the one discordant note; that it will not do its part in the unifying of Christendom because of its papal policy, which is opposed to the democratic spirit of our age. He considers the American Protective Association and such like organizations barriers to Christian unity that

should be frowned upon by all lovers of unity, Protestant and Catholic alike.

Dr. I. C. Meserve, speaking on the Protestant church and the unity of Christendom, was the most optimistic of them all. Christian union is a dream but a worthy and practicable one because capable of fulfilment. Modern science, thought and so forth all tend rapidly toward this union. Non-essentials have too long monopolized attention. Happily, tendencies are favorable now, and there is encouragement in the fact that much Christian unity already obtains. The general discussion that followed was spirited and to the point. There was the usual good dinner, special music, toasts and so forth. At the evening session Rev. W. H. Hopkins of the First church, Berkeley, read a most able paper on "The Unity of Christendom By and In the Spirit."

AN EXPRESSION OF THANKS.

To the Churches of Bay Association:

By unanimous vote the Fruitvale Congregational church expresses its thanks to the churches of the Bay Association for their substantial gift for the purchasing of a parsonage, which made that undertaking possible; also to the Prudential Committee of Bay Association for their painstaking work, investigating Fruitvale's need, presenting their appeal to the churches, advising as to the selection of the property to be bought, and helping in other ways. Our whole church is grateful and our whole community has learned something new of the meaning of our expression, "the fellowship of the churches." It was voted also to ask The Pacific to give us space for this expression of thanks that it might reach the membership of the churches.

Howard Berry, Clerk.
Burton M. Palmer, Pastor.

THE MEETING OF THE MINISTERS.

The paper at the Monday meeting of the Congregational ministers of San Francisco and vicinity was by the Rev. Arthur B. Patten of Santa Rosa. Next Monday the Rev. F. B. Perkins will give a paper, and the following Monday the Rev. Dr. Patton, the home secretary of the American Board, will address the meeting.

The Rev. Dr. James M. Campbell of Chicago was a visitor at the meeting on Monday. Dr. Campbell was on his way to Los Angeles, where he will spend a little time with his old friend, the Rev. Dr. W. F. Day. Dr. Campbell is widely known as the author of "The Indwelling Christ;" "Unto the Uttermost;" "After Pentecost—What?" and other helpful books. The two books first named have been found exceedingly helpful to the present writer. The one on "The Indwelling Christ" ranks high as a devotional work.

CONCERNING THE CHRISTIAN ENDEAVOR NOTES.

We have no notes this week on the Christian Endeavor topic for March 26th. He who kindly writes these notes for us has advanced one month and has given us an article on the topic for Easter Sunday. This mistake was not discovered until the paper was ready for the press. Doubtless this item will be news to the writer of the Christian Endeavor notes, who is looking forward evidently in ample time and with pleasant anticipation to the Easter festival.

It needs a high wall to keep out fear.

SOUTHERN BRANCH WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

From Miss Chandler of Madura, India.

We have now been in possession of Capron Hall for four months, and oh, it is a beautiful building! The breezes that reach us here are not laden with the smells of garbage and open city drains. Although the building is called Capron Hall, the whole settlement is called "Mangalapuram," meaning "the place of joy," and the appropriateness of the name is being proved.

It was unfortunate that chicken-pox broke out in the school the first term, but nothing worse came near us, although the report was spread that there was cholera. One girl who went home for over Sunday was taken ill and died. She must have caught it in the streets of the city where it was raging. She and her mother were seen on the streets where cholera was most prevalent. Every day we feared it might come into the school or onto the compound where the missionaries live. Some days we could hear the noise of drums beating all day long, either for funerals or for the worship of Kali, whose anger the people were trying to appease. Kali is supposed to be the author of disease and destruction and, yet European women of high education come here and rave about the beautiful symbolism of the mother Kali. It makes one sick and we fall back on the thought that there is a screw loose somewhere, and perhaps they are not quite responsible. The image of Kali in the temple is one of the most hideous in that great place.

I recently had a union Christian Endeavor meeting of the four Hindu schools when we broke the mite boxes. Some had brought much for them. The whole amounted to a little over four dollars, which was a generous sum for these children. The amount in the mite boxes was only that which had been collected in the last quarter. Before that the boxes were broken in the several churches. This money we sent to Bombay for Miss Millard's school for blind children.

Repairs are now being made in some of the school buildings. Where it is necessary to use wood the cost is a serious question, for teak is going up in price and anything cheaper than teak the white ants will destroy.

In our school in Capron Hall every pupil has some work to do. Each takes her turn at helping in the kitchen. They do not like this, for it means they must get up at half-past four in the morning and grind the curry stuffs for the day. Some are given sewing to do, but we find difficulty in getting enough kinds that they can do. We might introduce new lines of work, but that would mean additional supervision and Miss Noyes and I find our hands full with the work already undertaken. Most of the girls are from Christian families, so there is nothing striking about their history. Their mothers are Bible women with large families and the girls have been kept back to let the boys get on, or they are from some catechist's family who has lived a faithful life and done what he could to give his children more than he was able to get. Such cases are often helped by scholarships at home or by missionaries here. Just now there is a Hindu girl who has come in as a boarder. One day last week I found her crying on the veranda. She had been beaten by her drunken brother and driven from home by him with the threat that she would be killed if she returned. Her mother came to us and corroborated the statement and expressed her willingness to give the girl to us.

We could not take her otherwise, as she is a minor. I hope she will come out an earnest Christian. * * * The September meeting (of agents and church members from all parts of the district) was as interesting and helpful as usual. One special day was unusual in that on that day the jubilee of the Native Evangelical society was celebrated. This society is similar to the Home Missionary society in the United States. An effort has been made during the past year to raise a special jubilee fund of Rs 5,000, but that was not accomplished. However, Rs 3,000, equivalent to one thousand dollars, has been raised and the society is going to carry on work in a part of our district which has been left very much to itself because of lack of funds. The great difficulty every year is the lack of accommodations. The largest of our four churches is always full and many people have to stand outside. The annual concert on young people's day is packed more than any other and the jam is most impressive to one who has once tried to make his way into the church after the people have assembled.

I am sure friends in the homeland would feel that something was being done by the missionaries if they had been here to see the large crowd of Christian men, women and children who gathered here last week for three days. They are full of faults and often give us trouble, but when I recall how quarrels and troubles arise at home, I think that these people are not more unreasonable than many who have had their birth in a Christian land. I wish we could inspire more independence in our associates here, but it is hard to fight against custom and climate and food.

WOMAN'S WORK IN SOUTHERN CALIFORNIA

First Congregational Church of Los Angeles.

The way the women of First church engage in public work is enough to make the ancient patriots of Boston turn in their graves. Seventy-five years ago when they were trying to raise funds for the completion of Bunker Hill Monument, Mrs. Hale, who was the first woman editor of a woman's magazine, proposed to help them through her columns. But these old fogies, progressive though they were, desired none of it—it was highly improper—even immodest—for a woman to engage in public work! Shades of our old ancestors!—what would they say now?

In those days women were blessed with pockets, but if there chanced to be any money in them, they could not hand it out at their own will; but last year our pocketless women reached down into their hand bags and handed out nearly $1,300 for missions. The women have even dared to poke fun—publicly—at the men of the church because their contributions to missions have fallen below their own and have suggested that their lords and masters might learn business methods and gain enthusiasm from the weaker sex. The energetic and systematic ways of the women have, in turn, been lauded by the men in public meetings, as an example to themselves. Now they have adopted both a Home and Foreign missionary, and the women feel they must bestir themselves if they keep ahead.

The Home and Foreign Missionary societies work together—the same president and secretary and different vice-presidents and treasurers—and the business of the two intermingles, unifying the mission interests.

The envelope system is found desirable for collecting dues, for many prefer depositing five cents a week, to be divided between H. and M. F. S. at the end of the month, to paying the yearly sum at once—besides, it keeps the thought of missions in the mind.

In home missions the Japanese and Chinese schools are helped, doubtless in much the same way that they are in other places. This year the Japanese school has moved into more commodious and attractive quarters, where the young men may have rooms and feel at home. Perhaps the most unique feature of the Chinese work is the annual picnic, the fifth of which was given to the Chinese women and children last summer—but it would take a column to tell you about that alone! Monthly contributions are made towards the salary of the deaconess at Bethlehem Institutional church, and of the nurse of the newly organized Spanish mission, towards the building of which a liberal donation was made last year.

In the field of foreign missions ten scholarships are maintained in India and Turkey, besides a native pastor and Bible woman in India. One month's allowance is furnished yearly to Miss Matsuda, who is being educated for a musical missionary to her own people in Japan, and contributions are made towards the salaries of Miss Denton in Japan and Miss Rice in Turkey—both members of this church. For some time an annual sum has gone, in memory of deceased members, to the Women's and Children's Hospital at Foochow, and since Miss Hartwell's inspiring talk in November—herself a missionary at Foochow—the ladies hope to do much more for woman's work in that city. Thus the missionary work encircles the globe, making the interest broader and more diverse.

The missionary meetings have been rendered specially attractive this year by the presence and speech of the Misses Porter and Hartwell of China and other missionaries from other fields. The interest of the meetings is always assured by a lecture by Miss Carruth Cunningham, who is a specialist in Biblical and mediaeval history. Her topic for this year's course is "Views of Mission Work for (in order to obtain) Visions of God's Plan." The first address was on "The Influence of the Outward View on the Inner Vision," followed by views of Asia, Africa, etc. These addresses are of the highest intellectual and spiritual order and give a broad outlook on missionary work and deep insight into its animating spirit. Miss Cunningham gave her addresses freely for two years, but this year is paid a small sum, not taken from the treasury, but from a special fund.

The noon hour at the women's meeting is both pleasant and profitable, furnishing a good opportunity to cultivate acquaintance and fellowship, and satisfying the inner woman with the delicious lunches (served at cost) prepared by the ladies of the church work society, who hold their meeting in the afternoon. The members are much the same as those in the other society, with different leaders, of course. And the way they do lead—and work! When the new church was built they promised $1,000 and raised—or gave—$2,000. If additional money is needed for electric fixtures, better music, or what not, the hands of the women plunge into their metaphorical pockets and up comes the cash. In matters outside the church they have joined with other church societies and women's clubs in raising the salary of the truant officer, since the establishment of the juvenile court. They have contributed liberally from their treasury to help fill a missionary box and are ever ready to respond to calls for aid, to welcome the stranger and comfort the sorrowful. This account of the women's work is very meager. M. P. H.

Unrestricted Immigration of Japanese.

BY HERBERT B. JOHNSON,
Superintendent of the Pacific Japanese Mission
of the Methodist Episcopal Church.

(From The California Christian Advocate)

According to the articles and editorials appearing recently in the San Francisco "Chronicle," and the action of both houses of the State Legislature, unrestricted immigration of Japanese is the question of the hour. That there is a condition that needs to be remedied must be admitted, for it is inconceivable that both houses could be led to pass a resolution unanimously without what appeared to be good reasons.

Two Questions of Great Import.

In the discussion of this topic there are two questions of great import that should be carefully considered:

1. Have the promoters of this action been true to America's high ideals of justice, or have the Japanese been unjustly treated in the discussion?

2. Is the action in its present form calculated to accomplish the purpose?

Striking Figures from Report of Immigration.

According to the report of the Commissioner-General of Immigration, there arrived in the United States last year 26,186 immigrants from Asia, as against 767,933 from Europe; that is, for every one that came from Asia there were twenty-nine from Europe. The three countries furnishing the largest quota were Italy, including Sicily and Sardinia, 193,296; Austria-Hungary, 177,156; and the Russian Empire and Finland, 145,141, or more than 500,000 from those three countries; and what sane man will assert that on the average these are more desirable than the immigrants from Asia? Japan furnished 14,264, or a decrease of 5,704; China, 4,309, or double the number of the preceding year; and Korea, 1,900, quite an increase. There were rejected as paupers, or likely to become public charges, 158 from Japan, as against 1,396 from Southern Italy. Of those admitted from Southern Italy who could neither read nor write there were 74,889, against 3,065 Japanese, or twenty-five to one. Of the Russians, 119 only are classed as professionals, against 373 Japanese, and of the latter, 44 were clergymen. Of immigrants over 45 years of age, there were only 380 from Japan, as against 9,443 from Southern Italy. Of those debarred reported as relieved in hospitals, there were 1,698 from Southern Italy, as compared with 4 Japanese. The more one studies this interesting and able report of the Commissioner, the more he is impressed with the fact that unrestricted immigration is a national problem.

California Interested in the Broader Question.

California is specially interested, or should be, in the broader question, as these immigrants from Europe are coming into the State by the thousands. When in Los Angeles recently, I saw carloads of Russian peasants that had come to settle in this State, and it is stated on good authority that during the past three years 60,000 immigrants came into California. If they come to labor in gangs, known by number (as is the universal custom of Italians, Hungarians, and Polanders in the East), and to live in camps, as I have seen them, they are not one whit better than the most undesirable of the Japanese. Who are the so-called hobos? A very superficial investigation only is necessary to show that they are not native Americans. The same is true of the owners of saloons. A slight study of the names of the signs will reveal their origin. One of the Vacaville men quoted by the "Chronicle" of the fourth says: "The class of white labor which comes here is often worse than the Asiatic labor itself. Single men arrive from the city—hobo help we call them—and all they want is to earn a few dollars for a drink." A friend of mine of high standing told me that a few years ago, in the Shasta region, when the railroad was being built, workmen of various nationalities worked in gangs, and that a merchant told him that when the Japanese came to town they bought up all the schoolbooks and pencils that could be secured, and hired a teacher to teach them; but when these immigrants from Europe put in an appearance, the stores all put up their shutters, the saloons only remaining open.

Contradictions and Ungrounded Statements.

It has been difficult, indeed, for me to read the papers from day to day and keep silent, so ungrounded have many of the statements been. I refer not only to the articles and editorials, but to the discussions in the Legislature and to the interviews. Those who have read carefully all that has appeared have certainly not failed to note the contradictions. It has been said that the Japanese do not buy or lease land, and, again, that they do; that they work cheaper than others, and that they do not; that they are lazy and shiftless, and, again, their industry is a cause of fear. The facts are that many times statements have appeared which would not bear the strong light of investigation, and that anything has seemed fair in argument that would result in putting a stop to Japanese immigration. There are, doubtless, abuses to be corrected, but we should never put away conscience or the deep sense of justice in the discussion of any subject. As the "Chronicle" said editorially a few days ago, "The discussion should be kept wholly free from passion, or any other form of human emotion." And yet the following statement appeared in the paper of the 4th instant: "If a people were ever cursed with a class of labor more worthless, more rotten, and less to be depended upon than California is with that of the Jap, I have yet to find it in my travels from the Alpine glaciers to the Golden Gate." One hopeful feature is that some of the statements that have appeared have been so highly colored as to cause some who were in doubt to privately take the side of the persecuted Japanese.

How the Japanese Live.

It is stated that the Asiatic immigrant intends at all costs to preserve his old standards and to herd with his mates, but this is precisely what the Japanese do not do nearly so much as the great mass of the immigrants that come from Europe. In the great cities of the East, and of the West as well, there are quarters set apart for the various nationalities. This has been true of the Chinese, which fact had its influence in the anti-Chinese discussions and riots a few years ago, But with rare exceptions it is not true of the Japanese. Certain Japanese, it is true, in many of our cities flock to Chinatown, but the great mass do not. They live in various parts, dress in American style, live in American homes, use American furniture, and, almost without exception, eat our food. They do not save, as do the Chinese, but far too many of them spend as they go. There are places where they do not mix with white people, namely, at the race-track and prize-fights, and in the saloons and prisons. But, as far as allowed, they attend our schools; and one reason why so many are engaged as domestics is that they wish to learn our ways. This is noticeable not only here, but in Japan also. The transformation of Japan in this respect is truly marvelous.

Assimilation.

The law debars Mongolians from becoming citizens in this State and from intermarriage with white people. If any desire them to mix more in these respects, they must not lay the blame upon the innocent party. In Riverside, a large hotel and restaurant is operated by a Japanese, and patronized by Americans. I could refer to many others. One need but go to hundreds of homes in San Francisco or Oakland to find that the Japanese have been greatly misjudged. To be sure, many of the farm laborers live in shacks, but where else could they live? This is all that is provided for them, and so large are the ranches that living off them is impossible. This is one secret of the scarcity of white labor. But the owners, and not the laborers, are at fault. Go to the beautiful gardens east of Oakland and decide whether the Japanese secure property and whether they are undesirable.

The Statements of James F. J. Archibald,

who recently returned from the Orient, and whose views are expressed in the "Chronicle" of February 25th, are not only misleading, but positively false in many particulars. He may be sincere in what he says, but long residence in Japan has enabled me to detect this errors. I can not take the space to refer to all. A sample should be sufficient. He says, "All Americans have been dismissed from their positions as instructors in the schools, universities, and military colleges." This is absolutely false, as is known by the number of California boys that are teaching to-day in Japan. Further, the great dockyard and engine-works at Nagasaki employ several foreigners, and several master minds in other places are from abroad. Had he said that in certain places the foreigner is decreasing in Japan, no exception could be taken, but in many departments the foreigner was never more influential than he is to-day. At the top of the first page of the "Chronicle" of February 28, the first issue devoted to the "Problem of the Hour," is this

statement: "Japan is intensely intolerant of the white man who visits her in any other capacity than that of the curio-buying traveler. Industrially, she has neither room nor welcome for the foreign devil from this side of the Pacific." Nothing could be further from the facts. True, Japan has not so far allowed foreigners to buy land outside of the old concessions, except as incorporated companies, but her leading statesmen have been recently discussing the wisdom of removing this last vestige of closed Japan. Since opening the country for mixed residence, Japan has made provision for an income tax, but this does not justify the statement above quoted. There is no country in the world more free from anti-foreign spirit or demonstration than is Japan. If there is anything more than another that the Japanese have objected to, it is the missionary work, on account of the strong opposition of Buddhism; and yet the constitution provides for religious liberty, mission work is successful, and never before was there a time when missionaries had so much influence or when the people extended such a welcome to gospel workers.

There are other statements that are unjustified by the facts, that are as untrue as they are misleading, namely, that crime and poverty go hand in hand with Asiatic labor, that the Japanese immigration companies override the laws of this country, that Japanese sweat-shops are a blot on the city, that the Japanese are a menace to American women, etc.

No contract laborers nor farm laborers enter the port of San Francisco direct from Japan. I could point out many instances of embarrassment to worthy young men in coming to this country, owing to the strictness of the Japanese Government, whose officials are worthy of great respect. The records of crime in this State are remarkably free from Japanese names. To make them responsible for the crime committed by white people who frequent the saloons and race-tracks and prize-fights is to lose one's point of perspective. Japanese sweat-shops exist in the imagination of the writer only. I can not speak for the Chinese. The worst condition of the Japanese in San Francisco will not begin to compare with what one will see in New York, Chicago, and other Eastern cities, where most of the clothing worn in the West is produced. As for the Japanese being a menace to American women, the charge is too absurd to be considered seriously. I have never known an American or European woman to be disrespectfully treated by a Japanese. That they are taking their places is all moonshine. Conditions have so changed, not only in California, but all through the United States, that white women choose employments other than those in which the Japanese can become competitors. Other openings are so many and so varied that the female domestic is increasingly difficult to secure.

In last week's issue I called attention to the injustice done the Japanese in ignoring the broader question of undesirable immigration from whatever source, and to the unfair statements made both by Mr. Archibald and the writer of the articles. In the present number I hope to show the real character of the Japanese people, and to inquire whether the action proposed is calculated to accomplish its purpose.

Characteristics of the Japanese.

Much has been written on Japan and her people during the past twenty-five years, but nothing that is truer than "The Mikado's Empire," by Dr. Griffis. He says: "In moral character, the average Japanese is frank, honest, faithful, kind, gentle, courteous, confiding, affectionate, filial, loyal. Love of truth for its own sake, chastity, temperance, are not characteristic virtues." Were he writing today, he would modify the latter statement for the influence of Christianity upon the masses in these respects has been very marked. Even the lower classes of Japanese that have come to this country have been remarkably free from intemperance and crime.

A writer who advocates servile labor, as quoted by the "Chronicle," says: "California, more than any other State, needs a percentage of cheap coolie labor. * * * Labor of this class should be servile: of a servility imbred. The Chinese coolie is so servile, and that servility will not be eliminated from him through generations of Occidental civilization. The Japanese coolie, individually and collectively, as shown here in California, and as he is showing the world in his home life in Japan, as well as on the bloody fields of Manchuria, is an entirely different fellow. * * * Beneath his servility we find aspiration, backed by application and brains. * * * We have no use for him save in servile capacities, and he is servile only as long as it suits him to be." It is not because the Japanese is mean and dishonest and debased that he is not desired by a certain class of writers, but because he is faithful and kind and temperate, and because "beneath his servility we find aspiration, backed by application and brains." Who would advocate excluding immigrants from Europe on similar grounds?

Loyal to Our Flag and Institutions.

Compared with the average immigrant, the Japanese are republican in their ideas. The Nihilists and anarchists are swarming to our country from Europe. It is stated on good authority that hundreds of thousands of persons in New York are rejoicing in the assassination of the Grand Duke Sergius. "From one of the meetings a message of congratulation was sent to Madam Brechkovsky, the leader of the Socialistic Revolution Party, on the crime which her followers had achieved." What a contrast with the Japanese in this country! Though Japanese are now at war with Russia, I have yet to hear of the first indication of rejoicing over the deplorable event. They are loyal to our flag and our institutions. In their rejoicings over victories, they nearly always have a banzai for President Roosevelt. Recently at Riverside, where I participated in the festivities celebrating the fall of Port Arthur, they several times sent up fireworks which opened out into large American flags.

Is the action calculated to accomplish its purpose? The "Chronicle" of the 3d instant says, editorially: "The matter having been thus officially brought to the attention of the Federal authorities, they will either act on our request, or they will not act. For the present, we assume that our request will be given the serious consideration which it deserves. Should opposition develop, the people of California feel confident of their ability to pursue the discussion with such directness and pungency as will make it impossible to evade the fundamental issues involved. The discussion should be kept wholly free from passion, or any other form of human emotion."

Almost without exception the Japanese that for months have been entering San Francisco come from Hawaii, where they have been for years. Their places there are being taken, not by other Japanese in large numbers, but by Koreans, who furnish the servile characteristics above referred to. All the agitation imaginable will not stop these Japanese already in Hawaii from coming to the coast, unless as suggested below, simply because they are in the United States and have the right to go where they choose the same as have the Jews who reside in New York and Chicago.

The Resolution Proposes to Discriminate Against

a country that has been admitted into the sisterhood of civilized nations and which is joined in alliance with no less a power than Great Britain. The world recognizes today the justice of so admitting Japan, and she need not be expected to voluntarily debase herself. She certainly will not do it under force. The Japanese are both sensitive and sensible. They will be quick to recognize any discrimination, but they will be slow to act rashly. "The Chronicle" of the 3d says: "It is expected by the committee that the result will be accomplished by diplomatic action, and it is known that the Japanese Government will receive favorably any suggestion from our Department of State looking to such action." Assemblyman McGowan is quoted as saying in the debate: "The foundation of the resolution is a request that the Government of the United States formulate some treaty with Japan in which the immigration of Japanese laborers is restricted. Such a request, I believe, will not involve the existing relations of the two governments. China signed a similar treaty with us without any unfriendliness being aroused, and I believe that Japan will do the same."

Japan's Alternative.

The Japanese Government can receive favorably such suggestion in one of two ways only—by voluntarily controlling the coming of the laboring classes to these shores in deference to sentiment on this side, which she has already done to a large degree, or by entering into a treaty in which she publicly declares the inferiority of her people to the masses of immigrants who are coming from Europe by the hundreds of thousands. The resolution contemplates the latter, and the result will surely be disappointing. As was brought out in the debate, the present Japanese Government is one of the most enlightened that exists in any land today. Those who argue that because China, many years ago, yielded under pressure, Japan will do the same today, have hardly taken their bearings.

Former Struggle in Treaty Revision.

I was a resident in Japan during the

long struggle for the revision of the treaties providing for Exterritoriality, that is the exemption of the foreigners residing in a country from the action of the laws of that country. At that time, the exemption existed both in China and Japan, and it still exists in the former. When an American committed a crime, he was tried, not in a Japanese court, but in an American consular court. Also there was trouble over the question of import duty. The treaties limited the amount to be collected on any article to five per cent, notwithstanding the fact that the Japanese government had spent millions of dollars in the improvement of her harbors and lighthouse service. The foreign nations, as a condition of treaty revision, demanded the revision of the codes and the complete opening of the country. Japan's leaders, yielding to the first demand, as well as working in the interest of her own people, worked out a code of laws based on European models which has proved entirely satisfactory both in law and in administration. On the other hand, many Japanese feared that "if the more pushing European race be allowed free access to every part of the country, the mines, the industries, and finally the land itself would pass into foreign hands." So long did the struggle last that both Japanese and foreign residents became utterly weary of it.

But Justice Finally Triumphed.

Up to that moment, the United States had been so much more liberal and helpful in every way that Americans, almost without exception, were universally popular. England, for several reasons which I cannot take space to describe, had been heavily handicapped. She saw her opportunity and availed herself of it, being the first of the powers to sign the new treaty. The United States can never regain what she then lost. The next step was the alliance between England and Japan with which we are all familiar, and which, with Japan's splendid record during the past year, puts the little Island Empire fully abreast of the great world powers.

Japan Learned Her Lesson Well.

Any one who supposes that she is going to forget this awful struggle, and to step from this pedestal and take her place along with China as she was twenty years ago or even as she is today, has not yet awakened to the situation. And in writing thus, I do not refer to Japan's great military and naval strength and to her power to enforce her rights. Some there are who fear and who have given expression to their fears, but there is no "yellow peril" of this kind so long as we hold steadily to our best American traditions. No nation could have been more patient than was Japan in her negotiations with Russia, but she could not and would not be unjustly treated even by a great power.

Amicable Relations Must Continue.

It was well said by Mr. Drew in the Assembly: "Our relations with Japan are at present amicable, and it is our desire that they should so continue." In this he voices the sentiments both of America and Japan. The Japanese will suffer long before they will do anything to break these pleasant relations, but the Japanese Government will not be a party to any treaty that even implies a discrimination against her people.

Sunday-School Lesson

A STUDY OF GOD'S WORD.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

First Quarter. Lesson XIII.

March 26, 1905.

The Review.

The early church did well to select an eagle as the emblem of St. John. He soars high and sees far. The product of his pen is the most valuable portion of the Bible. It has been called the gospel of eternity and the heart of Christ. His style is unique. He does not attempt a minute or chronological narrative. His writing is an argument. He states a proposition and addresses himself to the maintaining of it. His purpose is to cause the reader to believe that Jesus is the Christ. His method is to take scenic incidents and typical persons and report Jesus' own words in connection with them so that there may be reciprocal illumination. He calls the reader to a halt that he may reflect, he epitomizes the argument, makes application, and before he closes swings the golden censer of praise to God.

Peculiar interest attaches to John's person as well as to his writing. An incident illustrates his character. It may, of course, be apocryphal, but Eusebius and Clement both affirm it to be true. The apostle left a young man in care of a certain bishop to be instructed. On his next visit he surprised the bishop by asking for his "deposit." The bishop denied that he had any "deposit," supposing St. John meant money. Then the apostle said, "I demand the young man." The bishop reluctantly admitted that he had allowed the catechumen to apostatize, and that he had become a robber chief. The apostle mounted a horse and put himself in the way of being captured by the robber in order that he might reclaim him. And in this he is said to have succeeded. If this tradition and others like it are true, sacred art has done an injustice to St. John when it has pictured him as effeminate. He was, in fact, a bundle of paradoxes; a fisherman, yet having social access to the high priest's palace; a Galilean, yet intimately familiar with Judea; of none of the schools, yet penning the noblest thing in literature; gentle, yet a son of thunder.

John's Gospel is the oral teaching of his whole ministry reduced to writing. It is a restatement of apostolic doctrine by the last living apostle. It is not a mere supplement to the other Gospels. He did not merely bring up the rear for the purpose of gleaning what others had passed by. He takes great scenic events, six miracles (or signs, as he significantly calls them) and three parables. He gives the setting and background of each and then interprets, or, better, makes the Lord his own interpreter by recording his sayings in the connection. Thus, by a series of clusters of sayings, deeds, and events, he makes what Origen did not hesitate to call "the main Gospel."

There is not in literature a finer example of adaptation of style to subject. The noblest and profoundest thought is here clothed in language ample and royal. What the Sistine frescoes are in art, the exordium of the fourth Gospel is to written speech. Yet with all its stateliness there is inherent simplicity. The similarity between the opening of the Book of Genesis and the opening of this Gospel will be readily recognized. The prologue is in the form of Hebrew poetry, which consists largely of the recurrence of previously expressed thoughts with altered phrase and added meaning.

John the Evangelist paints a noble and fadeless portrait of John the Baptist. He was intensely human. He had like passions to those of other men. The glory of it is that with these he yet acted divinely in a great national crisis. And that not because irresistably impelled by a power external to himself. His ascetic life was a rational protest to the voluptuousness of his age. His solitariness rebuked the self-interested combinations in Church and State. He sought the desert that he might think to a finish a patriotic course of conduct and might fortify his soul with those matured convictions of truth which would inure him even to martyrdom. When at length he felt he was ready to speak and some at least ready to hear, he went to the place where the most people would naturally congregate.

Now follow two illuminating incidents—the calling of the first disciples and the working of the first miracle. To them attaches the natural interest in first things. Origins always fascinate. Every book of genesis is attractive. This is the beginning of the Christian Church. The interest ordinarily attaching to the heart of things is in this instance greatly enhanced by the sacred character of the institution, its phenomenal history, and its world-wide and beneficent effects.

The visit of Nicodemus to Jesus ought to be viewed in the light of events then transpiring. The breach between the officials of the Hebrew church and the reforming rabbi had already begun. Nicodemus rose superior to the prejudice of his clique and visited the Teacher. Wonder is not that he came at night, but that he came at all. What nonplussed Nicodemus was to be told that he could only come into the kingdom as the proselyte came into the Hebrew Church. He considered himself a charter member. To find that it was not a question of higher or lower seat, but of any seat at all, was what dumfounded him.

The scenes shift swiftly in this absorbingly interesting panorama. Jesus' conversation with the woman at Jacob's well, to whom he makes his first categorical declaration of Messiahship. The healing of the nobleman's son is a history of the generation, growth, and fruitage of faith, all in epitome. Jesus, at the Pool of Bethesda, is a picture of his sympathy and power. The event also marks the beginning of official hostility to Jesus.

There is a philosophic continuity in John's presentation of incidents which is far more effective than a bald chronological series. He does not do violence to chronology, but he is not hampered by it. His purpose is to show the evo-

lution of Jesus' character and work. Next in order comes the miracle of the loaves and fishes, followed by the appearance of Jesus at the Feast of Tabernacles, and closing with the miracle of the healing of the man born blind. This latter miracle was like so many others, an acted parable. Jesus refused to enter with his disciples into the current and favorite speculation which summed itself in the question whether the man or his parents were sinners; whether the suffering was a sign of sin, and the degree of it indicated the degree of the sin. He turned from splitting hairs to opening eyes. It pleased him to condescend to the use of the crude materia medica of the day in order to strengthen the growing faith of the unfortunate man and to make the cure the more conspicuous. John's glowing narrative gives us a dissolving view, fascinating and impressive. The pitiful mendicant fades away, and in his stead appears a glorious confessor, witty and dauntless, meet to be enrolled in the noble army of the faithful.

Our Boys and Girls

FEARLESS AND HONEST.

A Scotch lad arrived at Euston, the brightest, yet the loneliest, passenger by the London and Northwestern Company's Express. He was barely fourteen, had not a friend in London, and had only a sovereign in his pocket.

"Well, Sandy," said a fellow passenger, who had befriended him during the journey from Glasgow, "don't you wish that you were safe now with your mother in Scotland?"

"No," said the boy, "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, was passing at the moment.

Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart.

"Tell me your story," he said, kindly.

It was soon told. Sandy's mother had been left a widow, with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had had brought his ticket for London, and had given him what little money she could spare.

"Go, and make your fortune," she said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

Having heard this story, the lawyer engaged Sandy as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother today that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Many of the clients who entered the office paused to have a word with him.

He attended evening classes, and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk.

After sharing his earnings with his mother, he went to Scotland, and brought her back with him.

By and by he studied law, and when he began to practice at the bar his fearlessness commanded respect, and his honesty inspired confidence. Juries liked to hear him speak; they instinctively trusted him.

His mother had impressed her high courage and sincerity upon him. His success was mainly due to her.—Scottish American.

"He who throws away his time shows his disregard for the most precious gift of God."

HAD A HARD TIME.

Once upon a time a man found a little dry, dead tree. It was a hemlock, and if that little tree could have lived to be a hundred years old, what a monarch it could have been—how tall and strong and stately and majestic!

But it grew in a bog, and a muskrat that was digging its hole under the little hemlock bit off its roots, and so it died.

Now, as this was in the days when trees could talk—even dead hemlocks—the man was curious to find out why this tree was full of limbs and knots and gnarls, and so he asked Hemlock to tell him the reason.

"Poor Hemlock!" said the man, "I don't wonder that you died. Think of having all these limbs and knots to support!"

"Yes, indeed," said Hemlock, "I have had a hard time. And my roots, you know, were all cut off, and they are the mouths with which I feed."

"But where," asked the man, "do all these ugly limbs come from?"

"Just where all ugly things come from," answered Hemlock, who, by the way, was quite a philosopher.

"I'm pretty much like you men," continued Hemlock. "Find out where my limbs come from, and you find where all human sins come from."

Now the man was very curious to know about this matter, so he took the tree at its word. With his knife he peeled off all the bark; but still the limbs and knots remained.

"You must 'go deeper than that,' said Hemlock.

So the man split and took off layer after layer of wood, but the knots were there still. "Deeper," said Hemlock; "go deeper still."

So the man kept on and split it all off and separated it. Then the heart of the tree was laid bare. It looked like a long, slender rod, about six feet long, and about an inch through at the large end.

And as the man looked he saw, to his surprise, that every single limb and knot and gnarl started in the heart.

Every one of those limbs and knots he had puzzled about was there; every one grew out of the heart. And the germ, the starting-point of every single one, was the center of the heart.—Normal Instructor.

DO YOUR LEVEL BEST.

Do your level best, boys, always—everywhere;
Never mind what others do, you act fair and square;
Duty's call is urgent, and life no empty jest;
Pull yourselves together, boys, and do your level best.

Do your level best, boys, whate'er your lot may be;
Grinding in the study, or sailing on the sea,
Pen, or plow, or hammer, or in scarlet tunic drest,
Pull yourselves together, boys, and do your level best.

Do your level best, boys, all honest work will wear;
Yours is now the springtime, improve the season rare;
Use each precious moment, all trifling ways detest;
Pull yourselves together, boys, and do your level best.

Do your level best, boys; all honest work will tell;
Though the task be irksome, resolve to do it well;
Tinsel oft may glitter, but will not stand the test;
Pull yourselves together, boys, and do your level best.

Do your level best, boys, to live a noble life;
Pander not to passion, wage the Christian strife;
Loyal be to conscience, then leave to God the rest;
Pull yourselves together, boys, and do your level best.

—Rev. David Johnstone.

A New York minister wishes incurable idiots killed. We do not like to do anything of the kind, but if he will come over, we will see that his case is attended to all right.—Washington Post.

A MATTER OF HEALTH

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MAKE ROOM FOR JESUS.

Make room for Jesus! Room, sad heart,
Beguiled and sick of sin;
Bid every alien guest depart,
And rise and let him in.

Make room for Jesus! Room, make room!
His hand is at the door;
He comes to banish guilt and gloom,
And bless thee more and more.

Make room for Jesus! soul of mine,
He waits response from thee;
His smile is peace; his grace, divine;
Both Prince and Brother, he!

Make room for Jesus! By and by,
'Midst saint and seraphim,
He'll welcome to his throne on high
The soul that welcomed him!

GETTING A SQUARE LOOK AT YOURSELF.

And that leads us to notice next "how little we are acquainted with ourselves." I have heard a boy getting his photograph taken, and when he saw it he cried in astonishment: "Is that me?" He had brushed his hair before the mirror for years; yet he hardly knew his portrait when he saw it. And I have heard, too, of a snapshot that was taken of a man who was under the influence of drink. And when the tippler saw it he was so utterly ashamed that he should look like that that he vowed he never would touch drink again. These two were ignorant of what they "looked" like; they had little idea of their personal appearance. But David (in this terrible season of failure) was very ignorant of what he "was"—he did not recognize the prophet's portrait. Now, God, by the hand of prophet and apostle, has painted a wonderful portrait of you and me. It is life-like; there is no flattery in it; it shows our worst and reveals our best. Have you ever studied that portrait in the Bible, and said in your heart: "Yes, Lord, that is *I*"? We never really come to know ourselves until we come to know and love our Bibles. It is then that God says to us, as Nathan to David: "Thou art the man!" And as that was the beginning of David's return into the gladness of the love of God, so to see ourselves as we are — and our need of Christ—is our first step to reconciliaion.—Selected.

SAFE IN CHRIST.

When I was in England a lady told me a sweet story illustrative of what it is to have Christ between us and everything else. She said she was wakened up by a very strange noise of pecking, or something of the kind, when she got up she saw a butterfly flying backward and forward, inside the window pane, in great fright, and outside a sparrow, pecking and trying to get in. The butterfly did not see the glass and expected every minute to be caught, and the sparrow did not see the glass and expected every minute to catch the butterfly, yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow. So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe that Satan understands about this mighty and invisible power that protects us, or else he would not waste his efforts by trying to get us. He must be like the sparrow—he does not see it, and Christians like the butterfly—they do not see it, and so they are frightened and flutter backward and forward in terror; but all the while Satan cannot touch the soul that has the Lord Jesus Christ between itself and him.—Mrs. H. W. Smith.

SELF-SACRIFICE IN LOVE.

Self-denial, self-sacrifice, self-surrender! These are hard doctrines and impossible! Whereupon, in silent hours, we skeptically ask, Is this impossible? Is it natural?

Let preacher or moralist say what he will, I am not here to sacrifice myself to others. God sent me here for happiness, not misery.

Now introduce one passage of Scripture, and the dark doctrine becomes illuminated: "The love of Christ constraineth us." Self- denial for the sake of self-denial does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-dicipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is self-culture, and self-culture, being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it is properly a religious act—no hard and dismal duty, because made easy by affection.

To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth, or in order to save another, is positive enjoyment as well as ennobling to the soul.

Did you ever receive even a blow meant for another in order to shield that other? Do you not know there was an actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness?

Is not the mystic yearning of love expressed in words more purely thus, "Let me suffer for him?" This element of love is that which makes this doctrine an intelligible and blessed truth.

So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the life of Christ, the life of God, the blessed and only proper life of man.—F. W. Robertson.

AN IMPORTANT SOCIETY FORGOTTEN.

"John, I would like to invite my friend, Mrs. Smalley, this evening. Will you be able to be in?"

"No, my dear; I must attend the meeting of the Ancient Order of Foresters tonight."

"Well, tomorrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Odd Fellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then on Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I have forgotten. Am I a member of that? Let me see—"

"But you have forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's society."—Selected.

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